

## Moulana Javed Abedi Majalis 2 2007

This is my second majalis in this esteemed JIC center. You have come to the door of the masoomeen with your desires. I hope that all the duas of the momins and the momina's reach the door at which all prayers are granted.

This ayat of Waqiya is opening the eyes of the world. There is no doubt that the Quran is kareem and it is in a protected tablet and none but the purified ones can come close to it and touch it.

Allah in the same sura at a different place said that this is an azeem book. We have discussed these three ayats yesterday that the Quran is kareem, azeem and majeed. As the place of the Quran changed Allah changed its names. In the protected tablet it is kareem, at the loh e mahfooz it is amajeed and on the heart of the prophet azeem.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مَا كُنْتُمْ تُخْفُونَ مِنِ الْكِتَابِ وَيَعْفُو عَنِ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ ٥:١٥ (وَكِتَابٌ مِبِينٌ)

[Pickthal 5:15] O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,

*[Pooya/Ali Commentary 5:15]*

*"Hide" implies both suppression or concealment and distortion or misinterpretation, which the Jews and the Christians employed to deny the prophethood of the Holy Prophet; and "you" refers to them and their forefathers.*

*In their books there were many clear prophecies of the advent of the Holy Prophet, but they changed some and disguised others. There were also other truths, concealed by them, which have been again revealed in the Quran, omitting those which pertained to the particular age of their earlier prophets, and were not needed for mankind any more.*

*The "light" stands for that light about which the Holy Prophet had said:*

*"I and Ali are of one and the same light which Allah created as the first creation."*

*Kitabun mubin refers to the samit (silent) as well the natiq (speaking) Quran-Muhammad and ali Muhammad. See commentary of al Baqarah:2. Through the Holy Prophet and his Ahl ul Bayt and the Quran Allah guides those who follow His pleasure to the path of peace, out of darkness into light, by His will (bi-idhnihi).*

**"Darkness" implies ghulu and taqsir-refer to the commentary al Fatihah: 7.**

Then Allah said that Oh mohammed I have sent to you noor or light and the book (kitabun mubeen). The light came first and then the book. Why didn't our prophet recite the Quran on being born right away as did Jesus. If he had done so then the ayat of the Quran would be different. Both the light and the book were sent to the prophet. The prophet had to be quiet for 40 years until the light of Ali was sent to him and then the Quran was sent to him.

What is noor or light. Understand the Quran and you will understand the noor. He said the Quran is with Ali and Ali is with the Quran. If I say that I am with you then it is obvious that you are with me isn't it? If someone says he is with me then it is understood that they are together. Why then this peculiar manner of this hadees.

Oh great prophet who is the pride of all the prophets, the one for whom the universe was created, the wisest of all men may I question you why you said so. He would reply that till the day of judgment all should realize that Ali is from the Quran and the Quran from Ali so all questions regarding the Quran can be answered by Ali.

The Quran claims that all things are in it. The family tree of the ignorant person who was asking Imam Ali is not in the Quran said the man. Imam Ali asked him what are you eating? He replied that a date. The Imam said that isn't it really a tree that you are eating? Isn't the seed going to become a tree? He accepted. Then Imam Ali asked him how he would prove this to all to see. The man said that he would put it in turab (the earth), Imam Ali said that until the Quran is handed over to Abu Turab's son it will not be understood.

The one who understood his own soul understood Allah. Understand your reality from the Quran. The Quran states the reality of man. When you are made evident from the wombs of your mother then you knew nothing, then He gave you the power to hear, the power to see and a beating heart. (Sura Nahl).

(وَاللَّهُ أَخْرَجَكُمْ مِّنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَارَ وَالْأَفْئَدَةَ لَطَّافُكُمْ تَشْكُرُونَ) 16:78

[Pickthal 16:78] And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.

(وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّكُمْ مَنْ يُرِدُ إِلَى أَرْذَلِ الْأَعْمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلَيْمٌ قَدِيرٌ) 16:70

[Pickthal 16:70] And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.

Some are such that they will sleep in their youth the sleep of death, some will live so long that despite having knowledge you will lose your knowledge. You entered this earth jahil and leave it ignorant. Ignorance is impurity. You come impure and leave impure. You need a ghusl on entering the world an on leaving it. It does not matter that you are a scholar, a doctor a politician, a european, an indian, live now lived in the past all are the same. The start is impurity and the end is the same. How dare you challenge the one who was born in the kaaba and died in the mosque.

Allah has sent you to this world. He has given you ears, eyes, heart. You didn't ask Him

for these things He gave them to you Himself. He gave you these things so that you may thank Him. Allah does not desire your children your wealth your property but just desires your thanks. He asks you to thank Him. The way to thank Him is different. He said that if you thank Him He will increase your blessings.

Rizk ho kum me samaa the rizk comes from the sky. Thank Him and His blessings on you increase. The way of thanking is different it does not mean just speaking of it. As the blessings have been given to you your thanks must match His blessings. For the hearing the thanks is different, for the eyes the thanks different, for feet different. Your feet should take you to the imambargah, the kaaba, the tongue curse the enemies of Allah this is the way to thank Him. When He told you not to see something then do not see that see that which He told you to see. Raising your hand in His way, the heart should beat for Him and for the person for whom He told you to love.

Allah thanked some people and gave them gifts.

Adam thanked Allah from the earth. Allah gave him a gift. Ibraheem thanked him and he got Issac, Mariam thanked Him and she got Jesus.

Allah said in the Quran that all blessings come from the sky. All prayers go from the earth to the sky and all blessings come from the sky to the earth.

When the angel came to the earth as a beggar and asked Bibi Fatima for dry bread then Allah sent the sura Dahir in their honor. The one whom Allah thanks are the panjetan.

76:1) (هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا )

76:2) (إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ بَتَّتِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا )

76:3) (إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا )

76:4) (إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا )

76:5) (إِنَّ الْأَبْرَارَ يَشْرُبُونَ مِنْ كَأسٍ كَانَ مَرَاجِهَا كَافُورًا )

76:6) (عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجَّرُونَهَا تَفْجِيرًا )

76:7) (يُوْفُونَ بِالنَّدْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُهُ مُسْتَطِيرًا )

76:8) (وَيَطْعَمُونَ الطَّعَامَ عَلَى حُبْهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا )

76:9) (إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا تُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا )

76:10) (إِنَّا نَخَافُ مِنْ رِبَّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا )

76:11) (فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَاهُمْ نَصْرَةً وَسُرُورًا )

76:12) (وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا )

76:13) (مُتَكَبِّرُونَ فِيهَا عَلَى الْأَرَائِكَ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا )

76:14) (وَدَانِيَةٌ عَلَيْهِمْ ظَلَالُهَا وَذَلَّلَتْ قُطُوفُهَا تَذَلِّلًا )

76:15) (وَيُطَافُ عَلَيْهِمْ بَانِيَةٌ مِّنْ فِضَّةٍ وَأَكْوَابٌ كَانَتْ قَوَارِيرًا )

*[Pickthal 76:1] Hath there come upon man (ever) any period of time in which he was a*

*thing unremembered?*

*[Pooya/Ali Commentary 76:1]*

*The literal meaning of this verse is that the physical world existed long before man was ever heard of or mentioned.*

*Dahr means "time from the beginning of the world to its end".*

*According to the followers of the Ahl ul Bayt when it is accepted by the Muslim scholars that Ali has been crowned with surah ad Dahr (tajdar hal ata) it is obvious that the question is an assertion that at no time the world was, is and will be without the existence of Ali ibn abi Talib. Refer to the commentary of Bani Israil: 1 for "There is no god save Allah and Muhammad is His Prophet with Ali as his right hand" written in celestial light in the heaven, witnessed by the Holy Prophet.*

*[Pickthal 76:2] Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.*

*[Pooya/Ali Commentary 76:2]*

*The female ovum has to be fertilised with the male sperm for the birth of a new being having life in animality. Man as an animal has a very humble origin. Then he is given faculties of receiving instructions and intellectual and spiritual insight.*

*Aqa Mahdi Puya says:*

*Ibtila means trial. It has been used in the Quran in the sense that Allah provides opportunities to man to develop the faculties of intellect, reason and power to distinguish between good and evil, given to him by Allah, because through His prophet of highest spiritual standing he has been shown the right path. The divine guidance has been made available to man so that he may exercise his free will and choose either good or evil for which he is responsible and accountable.*

*[Pickthal 76:3] Lo! We have shown him the way, whether he be grateful or disbelieving.*

*[Pooya/Ali Commentary 76:3] (see commentary for verse 2)*

*[Pickthal 76:4] Lo! We have prepared for disbelievers manacles and carcans and a raging fire.*

*[Pooya/Ali Commentary 76:4]*

*Sins bind the sinner in a chain of causes and effects, due to which he loses his free will to repent, amend and follow the right guidance and ultimately destroys himself in the blazing fire of punishment. On the other hand the righteous who have surrendered their free will to the will of Allah and followed His right guidance will have wholesome, agreeable and refreshing drinks which do not cause intoxication. Camphor is cool and refreshing.*

*Some commentators say that kafur is the name of a spring in paradise.*

*[Pickthal 76:5] Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,*

*[Pooya/Ali Commentary 76:5] (see commentary for verse 4)*

*[Pickthal 76:6] A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,*

*[Pooya/Ali Commentary 76:6] (see commentary for verse 4)*

*[Pickthal 76:7] (Because) they perform the vow and fear a day whereof the evil is wide-spreading,*

*[Pooya/Ali Commentary 76:7]*

*Almost all the well known Muslim scholars agree that these verses were revealed when the following events took place:*

*One morning Fatimah Zahra found out that both her sons were ill. Then the Holy Prophet came to see them and advised Ali and Fatimah to make a promise to Allah that they would observe fasts for three consecutive days if their sons got well. Soon they returned to normal health. So Ali, Fatimah, Hasan, Husayn and Fizza fasted three successive days. Each day a different person came at the time of breaking the fast and knocked at the door. The man who came on the first day said:*

*"O Ahl ul Bayt of the messenger of Allah, I am a poor man. I am hungry Give me something to eat."*

*All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.*

*The man who came on the second day said:*

*"O Ahl ul Bayt of the messenger of Allah, my parents are dead. I am a destitute. Will you satisfy my hunger?"*

*All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.*

*The man who came the third day said:*

*"O Ahl ul Bayt of the messenger of Allah, I am a just-now-freed slave. Give me some food."*

*All that was there to eat was given away to him. All of them used water to break their fasts and went to sleep without food.*

*After completion of three fasts when Hasan and Husayn became well again, Fatimah offered prayers of thankfulness to Allah; and then the Holy Prophet informed her that Jibrail had brought these verses in their praise.*

*Aqa Mahdi Puya says:*

*If in hubbihi (for the love of Him) in verse 8 the pronoun "Him" refers to Allah the phrase would be adverbial modifying yatimuna; and if it refers to ta-am (food) then the phrase would be adjectival qualifying food, meaning: inspite of the food being wanted for themselves-in view of verse 92 of Ali Imran this interpretation is preferable. However both the interpretations are valid and convey the same significance..*

*Verses 9 and 10 express the true motives of pious and unpretentious charity spoken by the Ahl ul Bayt to guide mankind that service in the way of Allah should be selfless and without the expectation of reward or thankfulness.*

*Light of beauty and bliss is reserved for the Ahl ul Bayt. Those who love them (Shura: 23) and follow their teachings will also earn the bliss according to the degree of their submission, obedience and love. They shall be kept safe from the evil of the day of judgement. Refer to the commentary of Hajj: 22.*

*[Pickthal 76:8] And feed with food the needy wretch, the orphan and the prisoner, for love of Him,*

*[Pooya/Ali Commentary 76:8] (see commentary for verse 7)*

*[Pickthal 76:9] (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;*

*[Pooya/Ali Commentary 76:9] (see commentary for verse 7)*

*[Pickthal 76:10] Lo! we fear from our Lord a day of frowning and of fate.*

*[Pooya/Ali Commentary 76:10] (see commentary for verse 7)*

*[Pickthal 76:11] Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;*

*[Pooya/Ali Commentary 76:11] (see commentary for verse 7)*

*[Pickthal 76:12] And hath awarded them for all that they endured, a Garden and silk attire;*

*[Pooya/Ali Commentary 76:12]*

*Aqa Mahdi Puya says:*

*The heavenly bliss here and in other places has been described to give an idea to man in his own imagery. In fact man will reach the height of his dignity in paradise with reference to his nearness to Allah. See commentary of Rad: 15.*

*[Pickthal 76:13] Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.*

*[Pooya/Ali Commentary 76:13] (see commentary for verse 12)*

*[Pickthal 76:14] The shade thereof is close upon them and the clustered fruits thereof bow down.*

*[Pooya/Ali Commentary 76:14] (see commentary for verse 12)*

*[Pickthal 76:15] Goblets of silver are brought round for them, and beakers (as) of*

glass

[Pooya/Ali Commentary 76:15] (see commentary for verse 12)

Allah gave some people one or two gifts. Abu Talib thanked Allah in a special way and Allah gave him a heap of gifts. As Abu Talib thanked Allah gave him gifts. Allah called Him Mahmood and He gave him Mohammed, he said fatir and He gave him Fatima, he thanked Him in different ways and Allah gave him the 12 Imams in his progeny. Allah said that there is no defect in your thanks and there is no decrease in my reward. Your thanks will be there forever and my reward will be permanent as well.

A poet said that we have never seen such a son of a kaffir that Allah gave him the zulfikhar and the prophet gave him his daughter.

14 centuries have passed. If the muslims had read the Quran unbiased then they would be different.

90:1( لَا أَقْسِمُ بِهَذَا الْبَلْدَ )

90:2( وَأَنْتَ حَلُّ بِهَذَا الْبَلْدَ )

90:3( وَوَالِدٍ وَمَا وَلَدَ )

[Pickthal 90:1] Nay, I swear by this city -

[Pooya/Ali Commentary 90:1]

*As stated in the commentary of Ali Imran: 96 Makka was a sacred city on account of the house of Allah (ka-bah) long before Ibrahim was commanded by Allah to go there with his wife Hajirah and their son Ismail, and to rebuild it. See commentary of Baqarah : 124 to 129. In his prayer Ibra-him requested Allah to send to them a messenger, from among them, to deliver Allah's message to them and teach them the book and the wisdom and purify them (Baqarah : 129). The Holy Prophet was born in Makka. The adjuration in the name of Makka manifests the thoroughly purified holiness of the Holy Prophet in the opinion of Allah.*

*Aqa Mahdi Puya says:*

*Hillum in verse 2 means an unrestrained resident or inhabitant who was given unfettered freedom to exercise divinely delegated authority to do what he liked (and the Holy Prophet always did what Allah liked) in order to purify the people and the place. The Holy Prophet at last entered Makka with full authority to purify it from all idols and abominations, reestablished the worship of one true God, overthrew the rule of the pagan autocracy, and restored the honour of the righteous.*

**[Pickthal 90:2] And thou art an indweller of this city -**

**[Pooya/Ali Commentary 90:2] (see commentary for verse 1)**

**[Pickthal 90:3] And the begetter and that which he begat,**

**[Pooya/Ali Commentary 90:3]**

***Aqa Mahdi Puya says:***

***The begetter refers to Adam as the divinely chosen vicegerent of Allah and "that which he begot" refers to the divinely chosen representatives of Allah sent to guide mankind.***

In sura balad Allah says that by Mecca. Mecca was a city of drunk, gamblers, and of the disbelieving people. The city of those who buried their daughters. Allah is swearing by it? Abu Jehal and Hinda the one who chewed the liver lives here. Allah says that He is swearing as Mohammed lives here and a father lives here and a son lives here. At the time of the prophet what father and what son lived here at this time. Allama Mahdoodi said this applies to Adam and his son Sheesh however the Quran spoke in the present tense applying to the time of the prophet. We have always praised Abu Talib (the father) and Ali (the son). You tell me which father and son do you follow the other pair is Abu Sufiyan and Mauwiya the only other pair of father and son who lived in that time.

Some say that Abu Talib was a disbelieving man. Who read the nikah of the prophet? Abu Talib read the nikah when not even the prophet had read a nikah till that time. The muslims can never forget that nikah is the sunnat of the prophet. The prophet had never read a nikah till the time Abu Talib read the nikah of the prophet. Whenever a nikah is read this is not a sunnat of the prophet but the sunnat of Abu Talib as Abu Talib read the first nikah. You are allowed to read your nikah yourself. Use your thought process. After the eid if I am here and there is a famous scholar then you would ask me to read the majalis perhaps but ask the alim to read the nikah. If Ayatollah Seestani came here then all others would withdraw as the biggest scholar would read the nikah. At the time of the nikah of the prophet was there any other scholar. Had the prophet Adam, Ibraheem been there they would have said that oh prophet you are the one on whose heart the Quran has descended how can we read your nikah? That which the prophets would not do Abu Talib did.

I thought Abu Talib brought up the prophet. I read recently that Abu Talib didn't do this at all. Abu Talib called all the youth of Bani Hashim and told the prophet to go with whomsoever he pleases and that person would bring him up. The prophet stepped forward and asked Abu Talib to bring him up. Abu Talib didn't do this as per his own wish but as per the wish of the prophet.

53:1 (وَالنَّجْمُ إِذَا هَوَى)

53:2 (مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى)

53:3 (وَمَا يَنْطِقُ عَنِ الْهَوَى)

53:4 (إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى)

53:5 (عَلَمَهُ شَدِيدُ الْقُوَى)

[Pickthal 53:1] *By the Star when it setteth,*

[Pooya/Ali Commentary 53:1]

*It is reported by Ibn Abbas that one night, after praying the Isha salat, the Holy Prophet told his companions: "At dawn, tomorrow, a star will descend on the earth from the heaven. On whomsoever's house it will come upon will be my heir, my successor, and he is the divinely commissioned guide." The star descended on Ali's house. The hypocrites began to whisper that in love of Ali the Holy Prophet had gone astray. On this occasion these verses were revealed. The Holy Prophet is mentioned as sahib (companion) because he was living among the people addressed in this verse.*

*"He does not speak of his own will" has also been mentioned in Deuteronomy 18: 18:-*

*"Then the Lord said to me (Musa) :"I will raise up for them a prophet like you, one of their own race, and I will put my words into his mouth. He shall convey all my commands to them."*

*It is also mentioned in John 16: 18:*

*(Isa said): "However, when he comes who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming."*

*The Holy Prophet was always in communion with Allah. Whatever he said was the word of Allah and*

*his actions were the fulfilment of the divine will, yet at the time of the treaty of Hudaybiya his close companion had doubts about his prophethood despite many verses of the Quran which assert that which has been said in verse 2 to 4, and his reputation as the most trustworthy and truthful among the people of Makka. (See commentary of Fat-h: 1).*

[Pickthal 53:2] *Your comrade erreth not, nor is deceived;*

[Pooya/Ali Commentary 53:2] (see commentary for verse 1)

[Pickthal 53:3] Nor doth he speak of (his own) desire.

[Pooya/Ali Commentary 53:3] (see commentary for verse 1)

[Pickthal 53:4] It is naught save an inspiration that is inspired,

[Pooya/Ali Commentary 53:4] (see commentary for verse 1)

[Pickthal 53:5] Which one of mighty powers hath taught him,

[Pooya/Ali Commentary 53:5]

**To know who is the teacher of the Holy Prophet see commentary of verses 2 to 4 of Ar Rahman.**

*Shadidul Quwa, "the supreme in power", is Allah. To translate and interpret it as the angel Jibrail is to belie the verses 30 to 38 of Baqarah (see commentary) and verse 75 of Sad, because Jibrail was one of the angels who prostrated themselves before Adam when Adam taught them "the names" they did not know. As mentioned in the commentary of the verses of al Baqarah, on the authority of well known Muslim scholars. (Refer to Durr al Manthur, Kanzul Ammal, Yanabi al Mawaddat, Riaz al Nuzra and Arjah al Mutalib), "the names" were-Muhammad, Ali, Fatimah, Hasan, Husayn. Even if "the names" are interpreted as wisdom, then too Jibrail cannot be the teacher of the Holy Prophet, as the Holy Prophet is the superior most prophet among all the prophets of Allah in wisdom and all other attributes. In verse 75 of Sad Allah asks Shaytan: "Are you arrogant, or are you one of the alin (the high ones)?" It means there were some servants of Allah described as alin (plural of ali) who were superior to Adam, therefore, exempted from prostrating themselves before Adam on account of their superiority over him. So it is proved that it is Allah who taught the Holy Prophet and from no mortal created being he received any kind of knowledge as mentioned in the commentary of Baqarah: 78 and other verses in connection with the interpretation of the word "ummi".*

In sura najam it is said of the prophet that this is the person who speaks only by Allah's command and throws stones by the command of Allah. When the prophet chose Abu Talib then it is by the command of Allah surely.

The desire of Allah is Mohammed

The desire of Mohammed is Abu Talib

The people doing tableeq say that they are doing this to do namaaz, get united and hold the hand of the prophet. He who holds the prophet he is successful. The muslims should think that if the prophet held the hand of Abu Talib what is the position of Abu Talib?

In sura anam it is said

(الَّذِينَ أَتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَ كَمَا يَعْرِفُونَ أَبْنَاهُمُ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ) 6:20

*[Pickthal 6:20] Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.*

*[Pooya/Ali Commentary 6:20]*

*Refer to al Baqarah : 146.*

*As explained in the commentary of al Baqarah : 40 to 42, 75, 78 to 91, 101, 105, 109 and 124 the Jews and the Christians knew that the Holy Prophet was the promised prophet as clearly mentioned in their books, but they obstinately refused to accept the truth.*

Those people to whom we have given the book the shariat and if they gather together and deny the prophet remember that we have always sent with every prophet a person who is never with the disbelieving folk. Allah has made such a wakil with every prophet with Adam, with Nooh, with Sheesh, with Dawood, who was never a disbelieving person. If Mohammed wanted he could have read his own nikah but Mohammed made his uncle Abu Talib his wakil. Quran says the wakil of a prophet is never a kaffir and the prophet made Abu Talib his wakil.

My son is the perfect Iman

This is my destiny

I have read the nikah of the prophet

Oh those who call me kaffer look for another khiblah this is the birthplace of my son---

Kafeel of Mohammed is Abu Talib. You do not know what is a kafeel. Ask those who live in Saudi Arabia. In India there are many people who realize who the kafeel is and if you get a good one then you become prosperous. If you get a bad kafeel then you do not prosper. He is very lucky who has a good kafeel. He has good fortune. Mohammed's kafeel is Abu Talib. If you say a bad thing about your kafeel then he will pull your visa and send you back to India. If you are unable to say a bad thing about a small kafeel if you say bad things about the kafeel of Mohammed then how can you desire heaven?

Abu Talib had his sons sleep in the be of the prophet for 3 years in turn. There is none who will sacrifice your son on your nephew. If you are asked to vote in solitude you will never vote for your nephew instead of your son. None sacrifice their life for their nephew.

Why did you come to USA instead of living in India? This is due to the wealth you earn here. The dollar is 45 times more in India. There are 4 things life, wealth, children and your belief. If it comes to wealth man will sacrifice this for life any time. Wealth is sacrificed for life. When it comes to children then you sacrifice your life on your children. If it comes to belief then a person who is a true believer will sacrifice his children on his belief. The muslims decide that if Abu Talib was making his sons lie in the bed of the prophet as this was not his nephew but his belief. He was sacrificing his sons for his belief (the prophet).

People came and complained to Abu Talib about the prophet who was cursing Laat and Manaat (the idols of the time).

He replied that this is my Mohammed he is wise,

Allah said that you called my prophet wise and Allah loved this so much that he used this in the sura juma. This is to remind the muslims the favor of Abu Talib. Oh Abu Talib you called my Mohammed wise and we declare in the Quran that We are wise as is Mohammed.

Abu Talib said that Mohammed does not get angry. One face of anger is jalaal and the other taish. Taish is anger on a weak person and jalaal is anger on the person in the wrong or the one on the wrong path. Jalaal is the best form of anger. Why do you ask me who gets jalaal and who gets taish.

Of the 14 masoomeen none have ever been in taish.

Ali got jalaal on amar ibn wad

Hussain got jalaal on Yazid

Allah sent the angel who is never hungry to go to Imam Ali to ask for food. As Imam Ali gives zakaat in rukoo then Allah said the one who gave zakaat in rukoo wali. Oh Abu Talib you called me Wali and I called your son Wali.

إِنَّمَا وَلِيْكُمُ اللَّهُ وَرَسُوْلُهُ وَالَّذِينَ آمَنُواْ الدِّيْنَ يُقِيمُونَ الصَّلَاةَ وَيَرْتَبُونَ الزَّكَةَ وَهُمْ رَاكِبُوْنَ (5:55)

*[Pickthal 5:55] Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).*

*[Pooya/Ali Commentary 5:55]*

*All the commentators unanimously hold, as Qushaji admits in the Sharh al Tajrid on the subject of imamat, that this verse refers to Ali when he gave his ring to a beggar while bowing down in the course of his prayers. Nasa-i has also recorded this tradition in his Sahihah al Nasa-i, and so has the author of Al Jama Bayn al Sihah al Sittah (corroboration of the six authentic books) in discussion of the commentary on al Ma'idah, and so does Tha-labi in his Tafsir Kabir, and al Balakhi in his Yanabi has copied it from Ahmad bin Hanbal's Musnad, vol. 5, margin of p. 38. Please refer to the commentary on this verse in Wahidi's book Asbab al Nuzul (the circumstances of descent) which contains the tradition related by Ibn Abbas. Al Khatib has recorded the tradition in Al Muttafiq, and Ibn Marduwayh and Abu Shaykh in their Musnads. It is mentioned in Kanz al Ummal, vol. 6, p. 391, tradition no. 5991. In Ghayah al Maram, chapter 18, there are twenty four traditions from sources other than the Ahl ul Bayt, all supporting the above statement about the descent of this verse.*

*When Abi Ishaq Ahmad ibn Muhammad ibn Ibrahim Naysaburi al Tha-labi reached this verse he recorded the following in his Tafsir al Kabir on the authority of Abu Dharr al Ghifari, who said "Both of my ears may turn deaf and both my eyes may become blind if I speak a lie. I heard the Holy Prophet saying, 'Ali is the guide of the righteous and the slayer of the infidels. He who has helped him is victorious and he*

*who has abandoned him is forsaken'. One day I said my prayers in the company of the Holy Prophet; a beggar came to the masjid and begged for alms, but nobody gave him anything. Ali was in a state of ruku in the prayer. He pointed out his ring to the beggar, who approached him and removed the ring from his finger. Thereupon the Holy Prophet implored Allah, saying: 'O Allah! My brother Musa begged You saying: My Lord, delight my heart and make my task easy and undo the knot in my tongue so that they may understand me, and appoint from among my kinsmen, Harun, my brother, as my vizier, and strengthen my back with him and make him participate in my mission so that we may glorify You and remember You more frequently. Certainly You see us-and You inspired him: O Musa! All your requests have been granted. (The Holy Prophet continued) Delight my heart and make my task easy and appoint from among my kinsmen Ali as my vizier and strengthen my back with him'. (Abu Dhar proceeds) By Allah, the Holy Prophet had not yet finished his supplication when the trustworthy Jibril descended to him with this verse". (Ibn Khallikan says that Al Tha-labi was unique as a commentator of the Quran and his Tafsir al Kabir is superior to all other Tafsirs).*

*In this verse the word wali has been used in the meaning of guardian or master or who holds authority superior to others. Please refer to the origin of the word wali in Sihah or Mukhtar al Sihah or any other good dictionary. The lexicographers have explained that he who manages the affairs of and exercises authority for another person is the wali of that person. This verse, therefore, means that those who manage the affairs of the people (mankind) are superior to all men, and certainly they are Allah, His messenger, the Holy Prophet, and Ali, who possesses all the qualifications enumerated in this verse. Allah has simultaneously confirmed His wilayah (superior authority), that of His prophet and his wali (Ali) in unbroken succession. Allah's wilayah is universal, so likewise, the wilayah of the Holy Prophet and his wali (Ali) must be so. It is not possible to assign to the word wali in this verse the meaning of a helper or a friend, etcetera, for help and friendship are not confined to these three only. All the faithful men and women, according to the holy book, are friends and helpers of one another. It is as obvious as can be that the word wali in this verse means, guardian, ruler, possessor of superior authority. It is in this sense that the word wali has been used by the Holy Prophet in the abovenoted tradition related by Al Tha-labi in his Tafsir al Kabir on the authority of Abu Dharr al Ghifari whom the Holy Prophet had given the title of siddiq (the truthful). There are other authentic traditions, given below, in which the word wali indicates its true meaning:*

*(i) Abu Dawud al Tayalisi has recorded in Isti-ab on the authority of Ibn Abbas, who said: "The Holy Prophet said to Ali, 'You are the master (wali) of the faithful after me'."*

*(ii) After an expedition, under the command of Ali, some of the men, who went with him, complained to the Holy Prophet about Ali's refusal to oblige them favourably.*

*The Holy Prophet turned to them with signs of displeasure on his face and said: "What do you want to do to Ali? Surely Ali is from me and I am from him, and after me he is the master (wali) of all the faithful."*

*Nasa-i has recorded it in his Khasa-is al Alawiyyah, p. 17, Ahmad ibn Hanbal in his Musnad, vol. 4, p. 438; Hakim in Mustadrak, vol. 11, p. 11; Al Dhahabi in his Talkhis al Mustadrak; Ibn Shaybah and Jarir both have recorded it from whom Muttaqi of India has copied it in his Kanz al Ummal, vol. 6, p. 400; Tirmidhi has recorded it from Asqalani, mentioned in his account of Ali in his Isabah; Ibn Hadid has copied it from Tirmidhi in his Sharh al Nahj al Balaghah, vol. 2, p. 450.*

*(iii) The Holy Prophet said to Buraydah:*

*"Am I not a more privileged master (mawla or wali) of the lives of the faithful than the faithful themselves? Ali is the master (wali or mawla) of those who believe me to be their master."*

*Ahmad ibn Hanbal has recorded it in his Musnad, vol. 5, p. 356, Hakim has recorded it in his Mustadrak, vol. 3, p. 110, besides many other traditionists.*

*(iv) The Holy Prophet said:*

*"O Ali! After me you are the master of all the faithful."*

*Hakim has recorded this tradition as reported by Ibn Abbas in his Mustadrak, vol. 3, p. 134; and Dhahabi in his Talkhis; Nasa-i in Khasa-is al Alawiyyah p. 6; Ahmad ibn Hanbal in Musnad vol. 1, p. 331.*

*"Ali is your wali after me", means that Ali and none else will be the master of the faithful after the Holy Prophet. It confines in Ali the authority to manage the affairs of the ummah after him. It is, therefore, necessary to attach the same meaning to the word wali and to understand it in the same sense as has been pointed out above. Help, affection, love, friendship are not confined to any one person. All faithful men and women love and are friends of one another. If the meaning of wali is taken as helper or friend, then why the Holy Prophet took so much interest in, and attached so much importance to, clarifying emphatically what was obvious and evident, so as to repeat the declaration off and on? His perfect wisdom, his thorough impeccability and termination with him of the prophethood make him far above the indulgence of*

*explaining the self-evident, emphasising the obvious and making unnecessary repetitions. Besides, the traditions lay down clearly that Ali is or will be master of the nation after the Holy Prophet, and this makes it all the more necessary to understand the word wali in the same sense and fix for it the same meaning as has been stated above. The abovenoted traditionists, commentators and historians also deal with the word wali or mawla as the "more privileged master of the lives of the faithful than the faithful themselves."*

*"Those who believe" is in the plural form. How can it be applicable to an individual?*

*All the annotators, traditionists and historians agree that it was Na-im ibn Mas-ud al Ashja-i, whom Abu Sufyan gave ten camels for discouraging the Muslim, said to them: "Fear your enemies who have united against you and gathered in large numbers to attack you" (Ali Imran: 173), but in this verse "people said to them" (a plural form) has been used.*

*It was Ghawrath from the tribe of Banu Maharib, some scholars say, while others say that it was Umar ibn Jahash of the tribe of Banu Nadir, (a single man) single man) who drew out his sword to strike the Holy Prophet, but verse 11 of al Ma-idah describes it as "when a group of persons became so bold as to stretch their hands to you"-in plural form. Verse 120 of al Nahl says: "Ibrahim was certainly a people obedient to Allah".*

*There are plenty of other examples of using the plural form for an individual.*

*Tabrasi, while commenting on this verse in his Majma al Bayan, says: "The plural form has been used for Ali in order to express his glory and eminence ."*

*Zamakhshari, in his Tafsir al Kashshaf, says:*

*"If you inquire how this plural word is applicable to Ali, who is an individual, I shall say that though this verse is about Ali, an individual, the plural form is used in order to persuade others to act similarly and give alms as readily as Ali did."*

*The Imams among the Ahl ul Bayt have frequently referred to this verse as a proof of their rightful imamat and have assigned the same meaning to the word wali as we have stated.*

*The word innama makes the decision of Allah (that He, the Holy Prophet and Ali alone are the masters of the believers) final and decisive. The construction of the sentence and the word wali, used in singular for all the three, means that wilayah of all the three is essentially one in nature as well as in effect. Therefore, obedience to the Holy Prophet must be as it should be to Allah, and obedience to Ali and his successors (the Imams among the Ahl ul Bayt) must be as it should be to the Holy Prophet.*

*Wa hum raki-un is an adverbial clause qualifying the manner in which the alms were given. If it is taken as a conjunctive clause, then yuqimunas salat or this clause becomes an unnecessary repetition.*

*In fact this verse points out the highest state of spiritual attainment-fully absorbed in witnessing the glory of the absolute Lord and at the same time alive to the needs of His servants so as to solve them at once to their full satisfaction- which alone entitles a man to be a master like the eternal master, the almighty Allah. The Quran asserts this possibility for such a man, not for all the followers because they have been addressed in*

*second person (kum). The plural term "those who believe" is used to include the Imams among the Ahl ul Bayt in the same way as has been done in verse 61 of Ali Imran (Mubahilah).*

*Please also refer to verse 67 of this surah for the event of Ghadir Khum where the Holy Prophet openly declared Ali as the wali or mawla of the faithfuls just as the Holy Prophet himself is. The entire Muslim nation is unanimous that when the verses of the Quran were collected they were not arranged in the same order in which they descended. There is many a verse occurring in an irrelevant context, for instance, the verse of purification, which occurs in the account of the wives of the Holy Prophet, but actually is in praise of the five persons of al kisa, as has been universally admitted. All Muslims are agreed that arguments are to be preferred to the context, and whenever the implication of the context was opposed to the implication of arguments they ignored the context and yielded to the arguments, because they were doubtful about the context in which a certain verse occurs.*

Who is an angel the one who is in sajdah is not in rukoo and the one in rukoo is not in sajdah and they do this at all times. Allah has asked for the ring while Imam Ali was in rukoo. What was the angel doing when Allah sent him to Ali. Allah wanted to show that do not limit the worship of Allah to salaat asking Ali for help is also worship of Allah.

Allah made the angels and they have no appetite, no worldly desires, no credit card bills

etc. If you go to India then the beggars recognize you from far off by your clothes and watches. The beggar then comes after you. If a mercedes goes to the jama masjid then the beggar lies in front of it and asks for alms. Who can tell them that this person has collected money with difficulty over many years and come to India. These are registered indebted people. This is a strange country the person who is in the greatest debt is the biggest person. This is why there is no peace in this country. There is no person sleeping comfortably under a tree in USA. In a village in India if you talk of sugar problems then he asks are there rice problems and wheat problems also?

Different people ask in different ways. Beggars ask on the steps of the masjid but if by accident he enters the masjid then he is chased out. You will interfere with my prayer. All are angry at him and chase him out. This anger is on the weak person. Saddam always got angry at Kuwait but not at USA.

The beggar is chased out of the masjid. The beggar sent by Allah split the rows of muslims and went to the front of the jamaat salaat and there was the prophet behind whom Ali was. He asks Ali and asks Allah oh give me I am leaving from your house. Why didn't he ask mohammed? The beggar asks from the house but at the door of the house. The prophet said that he is the city of knowledge and Ali is its gate so the beggar asked Ali and not the prophet.

Why did Allah send the angel. The angel has no desire then why did Allah send him? Why did the angel ask for the bread for three days. Wisdom is the basis of every thing commanded by Allah. If a very wealthy man says that none in my next 7 generations need to ask. The angels have no desire yet they asked. If you ask without needing anything then this becomes worship.

Imam Ali did the act of giving the ring first and then the ayat came not the other way around.

Allah is wali. A wali is one who is not ignorant of his lovers at any time. Abu Talib said before Islam was revealed that a wali is the one who is not ignorant of his lovers. If someone asks how can Ali help all these people who are asking for help all over the world. How can the angel of death take the soul of so many at one time you believe this but do not believe that Imam Ali can help so many people at one time?

Shibli Noomani in khaseeda e noomania (from Abu Talib) it seemed to him that this is the language of the Quran. The accent gives you away. Even after you come across the ocean your accent gives you away. Shibli Noomani said that the accent of Abu Talib is the accent of the Quran thus Abu Talib is from the same place as the Quran.

Abu Talib started the nikah with Alhamdolilah and this is how the Quran starts in the sura hamd

114:1 (قُلْ أَعُوذُ بِرَبِّ النَّاسِ)

114:2 (مَلِكِ النَّاسِ)

114:3 (إِلَهِ النَّاسِ)

114:4 (مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ)

الَّذِي يُوسُوسُ فِي صُدُورِ النَّاسِ (5) 114:5

[Pickthal 114:1] *Say: I seek refuge in the Lord of mankind,*

[Pooya/Ali Commentary 114:1]

*The prayer of al Falaq continues in an Nas. Man is asked to seek refuge with Allah who is his Lord, sovereign and God, from the power of evil of Shaytan and his followers among jinn and men who secretly whisper evil and then leave people to rebel against Allah and go astray.*

*As has been said in the "general remarks" before the commentary of al Fatiha (see pages 9 to 12) by accepting Allah as the Lord, king and God, common people were liberated from the curse of superstition, ignorance and exploitation with which the false lords and kings of the world had been subjecting them since the beginning of collective life on the earth.*

*For their emancipation and liberation Allah sent His messengers and prophets in every age. Therefore material and spiritual purification is not at all possible unless man turns to his supreme Lord, king and God-Allah.*

[Pickthal 114:2] *The King of mankind,*

[Pooya/Ali Commentary 114:2] (see commentary for verse 1)

[Pickthal 114:3] *The god of mankind,*

[Pooya/Ali Commentary 114:3] (see commentary for verse 1)

[Pickthal 114:4] *From the evil of the sneaking whisperer,*

[Pooya/Ali Commentary 114:4] (see commentary for verse 1)

[Pickthal 114:5] *Who whispereth in the hearts of mankind,*

[Pooya/Ali Commentary 114:5] (see commentary for verse 1)

[Pickthal 114:6] *Of the jinn and of mankind.*

[Pooya/Ali Commentary 114:6] (see commentary for verse 1)

When Abu Talib said a different sentence this became a part of the sura naas. The Quran ends with his words. Allah loved this father and son so that the Quran is in the accent of the father and the speech on the day of meraj is in the voice of the son.